Roman-Catholick PRINCIPLES,

In Reference to

GOD and the KING.

[James Corker]

PARAGRAPH I.

Of the Catholick Faith, *and* Church *in General.*

Redemption in Christ.

I. THE Fruition of God, and Remiſſion of Sin is not attainable by Man, otherwiſe then (*a*) *in and by the Merits of Jeſus Chriſt*, who (*gratis*) Purchas'd it fot Us.

Applicable by Faith.

II. Theſe Merits of Chriſt are not apply'd to Us, otherwiſe than by a *Right* (*b*) *Faith* in Chriſt.

Which is but One.

III. This *Faith is but* (*c*) *One*, Entire and Conformable to its Object, being *Divine Revelations*; to all which (*d*) *Faith* gives an undoubted aſſent.

Supernatural.

IV. Theſe *Revelations* contain many *Myſteries* (*e*) *tranſcending the Natural Reach of Humane Wit or Induſtry*; Wherefore,

By the Divine Providence to be Learnt.

V. It became the *Divine Wiſdom* and *Goodneſs*, to provide Man of ſome (*f*) *Way or Means* whereby he might Arrive to the *Knowledge* of theſe *Myſteries*; Means (*g*) *Viſible* and *Apparent* to all; Means (*h*) *proportionable* to the Capacities of all; Means (*i*) *Sure* and Certain to all.

Nor from private Interpretation of Scripture.

VI. This Way or Means is not the *Reading of Scripture*, Interpreted according to the *Private* (*k*) *Reaſon* or (*l*) *Spirit* of every Disjunctive Perſon, or Nation in Particular; But,

And guided by the *Holy Ghoſt* for that end.

VII. It is an *Attention* and (*m*) *Submiſſion* to the *Doctrine* of the *Catholick or Univerſal Church*, eſtabliſhed by Chriſt for the Inſtruction of all, (*n*) *Spread* for that end throughout all *Nations*, and *viſibly continu'd* in the Succeſſion of Paſtors, and People throughout all *Ages*: From which Church (*i*) *Guided in Truth, and ſecur'd from Errour* in Matters of *Faith*, by the (*p*) *promis'd Aſſiſtance of the Holy Ghoſt*

a Eph. 2. 8. 1 Cor. 15. 22.
b Mark 16. 16. Heb. 11. 6.
c Eph. 4. 4.
d Ja. 2. 10.
e 1 Cor. 1. 20. Mat. 16. 17
f Iſa. 35. 8.
g Joh. 9. 41
h Mat. 11. 25.
i Joh. 15. 22.
k 2 Pet. 3. 16. Pro. 14. 12 Mat. 22. 29
l 1 Joh. 4. 1, and 6. Pro. 12. 15
m Matth. 18. 17. Luk. 10. 16
n Pſal. 2. 8 Iſa. 2. 2. &c. *cap.* 49. 6. Mat. 5. 14.
o Iſ. 59. 21. Joh. 16. 13. Eze. 37. 26 Eph. 5. 25. 1 Tim 3. 15 Mat. 16. 18
p Mat. 28. 23. Joh. 14. 16.

Ghoſt, every one may, and ought to (*q*) *Learn* both the Right Senſe of the *Scripture*, and all orher *Chriſtian Myſteries* and *Duties*, reſpectively neceſſary to Salvation. (*q*) Deu. 17. 8 Mat. 23. 2.

VIII. This Church, thus Spread, thus Guided, thus viſibly Coutinu'd, (*r*) in *One Vniform Faith*, and *Subordination of Government*, is that ſelf-ſame which is term'd the *Roman-Catholick Church*, the *Qualifications* above-mentioned, *viz. Vnity*, *Indeficiency*, *Viſibility*, *Succeſſion*, and *Vniverſality*, being applicable to no other *Church*, or *Aſſembly*, whatſoever. (*r*) Can. 6. 8. Joh 10. 16. Rom. 15. 5. Joh. 17. 22. Phil. 2. 2.

This *Church* is the ſame with the *Roman Catholick*.

IX. From the *Teſtimony* and *Authority* of this *Church*, it is, that we Receive, and Believe the *Scriptures* to be *God's Word*: And as She can (*s*) *aſſuredly* tell us, This or That Book is *God's Word*, ſo can ſhe with the like *Aſſurance* tell Us alſo the True *Senſe* and *Meaning* of it in Controverted Points of *Faith*; The ſame *Spirit* that Writ the *Scripture*, (*t*) *Enlightning Her* to underſtaud, both *It*, and all matters neceſſary to *Salvation*. From theſe Grounds it follows. (*s*) Mat. 16. 18. 1 Tim 3. 15 Mat. 18. 17 (*t*) Iſa. 59. 21 Joh. 14. 26.

From the Teſtimony of which, we receive the Scripture to be *Gods Word*

X. All, and only *Divine Revelations* deliver'd by God unto the *Church*, and propos'd by her to believ'd *as ſuch*, are, and ought to be eſteem'd *Article of Faith*; and the contrary *Opinions*, Hereſie. And,

Divine *Revelations* only Matters of *Faith*.

XI. As an *Obſtinate Separation* from the *Vnity* of the Church, in known declar'd *Matters of Faith*, is *Formal* (*u*) *Hereſie*; So a wilful *Separation* from the *Viſible Vnity* of the ſame *Church*, in matters of *Subordination* and *Government*, is *Formal* (*x*) *Schiſm*. (*u*) 1 Cor. 11 19. Mat. 18. 17 (*x*) Tit. 3. 10

What *Hereſie*, and what *Schiſm*.

XII. The Church propoſes unto us matters of *Faith*: Firſt, and chiefly, by the (*y*) *Holy Scripture*, in Points plain and intelligible in it. Secondly, By (*z*) *Definitions of General Councils*, in points not ſufficiently Explain'd in *Scripture*. Thirdly, By (*a*) *Apoſtolical Tradition*, deriv'd from *Chriſt* and his *Apoſtles*, to all Succeeding Ages. Fourthly, By her (*b*) *Practice*, *Worſhip* and *Ceremonies*, confirming her Doctrine. 1 Cor. 1 10 *cap.* 12. 25. (*y*) Joh 5. 39 (*z*) Acts 15. *per tot.* (*a*) 2 Thef. 2. 15. *cap.* 3. 6. 2 Tim. 2. 2. (*b*) Ja. 2 18.

How Matters of *Faith* are propoſed by the *Church*.

SECTI- II.

SECT. II.

Of Spiritual and Temporal Authority.

What is the Authority of *General Councils.*

I. GEneral *Councils* (which are the Church of God Representative) have no Commission from Christ to Frame *New Matters* of *Faith*, (these being sole *Divine Revelations*,) but only to (*a*) *Explain* and *Asſertain* unto Us, what antiently was, and is Receiv'd and Retain'd, as of *Faith* in the Church, upon ariſing *Debates* and *Controverſies* about them. The *Definitions* of which, *General Councils* in *Matters of Faith* only, and propos'd *as ſuch*, oblige, under pain of *Hereſie*, all the *Faithful*, to a *Submiſſion of Judgement*. But,

Gal. 1. 7, 8. (*a*) Deu. 17. 8. Mar. 18 17 Act. 15. *per tot.* Luc. 10. 16 Heb. 13. 7. 17.

An Explanation of the ſame Authority.

II. It is no Article of Faith to believe, that *General Councils* cannot *Err*, either in matters of *Fact* or *Diſcipline*, alterable by circumſtances of Time and Place, or in matters of *Speculation*, or *Civil Policy*, depending on meer Humane Judgement or Teſtimony. Neither of theſe being Divine *Revelations* (*b*) *depoſited* in the *Catholick Church*, in regard to which alone, ſhe hath the (*c*) *promis'd Aſſiſtance of the Holy Ghoſt*. Hence it is deduc'd,

(*b*) 1 Tim. 6. 20. (*c*) Jo. 14. 16

III. If a *General Council* (much leſs a *Papal Conſiſtory*) ſhould undertake to *depoſe a King*, and *abſolve his Subjects* from their *Allegiance*, no *Catholick* (*as Catholick*) is bound to *ſubmit* to ſuch a *Decree*. Hence alſo it follows:

A Deduction from thence concerning Allegiance

IV. The Subjects of the King of *England* lawfully may, without the leaſt breach of any *Catholick Principle*, Renounce, (even upon Oath) the Teaching, or Practiſing the *Doctrine of depoſing Kings* Excommunicated for Hereſie, by any *Authority* whatſoever, as repugnant to the *fundamental Laws* of the Nation, *Injurous to Sovereign Power*, Deſtructive to the *peace and Government*; and by conſequence, in His Majeſties Subjects, *Impious and Damnable*: Yet not properly *Heretical*, taking the Word *Heretical* in that connatural, genuine *ſenſe*, as it is uſually underſtood in the *Catholick Church*; on account of which, and other Expreſſions, (no-wiſe appertaining to Loyalty,) it is, that *Catholicks* of *tender conſciences* refuſe the *Oath* commonly call'd *the Oath of Allegiance*.

Declar. fac. Sorb.

A ſecond Deduction, concerning the ſame.

The Bishop of *Rome* Supreme Head of the *Church* but not infallible.

V. *Catholicks* believe, That the Bishop of *Rome* is the Successor of S. *Peter* (*d*) Vicar of *Jesus Christ* upon Earth; and the *Head of the whole Catholick Church*; which *Church* is therefore stil'd *Roman Catholick*, being an *universal Body* (*e*) united under *one visible Head*. Nevertheless.

d Mat. 16. 17. Lu. 22. 31. Jo. 21. 17. *e* Eph 4. 11, &c.

VI. It is *no matter of Faith* to believe, That the *Pope* is in himself *Infallible*, separated from a General Council, even in *Expounding the Faith*: By consequence *Papal Definitions* or *Decrees*, though *ex Cathedra*, as they term them, (take exclusively from a *General Council*, or *Universal Acceptance of the Church*,) oblige none under *Pain of Heresie*, to an interior Assent.

Nor hath any Temporal Authority over Princes.

VII. Nor do *Catholicks* (*as Catholicks*, believe that the *Pope* hath any direct, or indirect *Authority* over the *Temporal Power* and Jurisdiction of *Princes*. Hence, if the *Pope* should pretend to *Absolve* or *Dispence* with His Majesties Subjects from their *Allegiance*, upon account of *Heresie* or *Schism*, such *Dispensation* would be *vain and null*; and all *Catholick* Subjects (notwithstanding such *Dispensation* or *Absolution*,) would be still bound in Conscience to defend their King & Countrey, at the hazard of their Lives and Fortunes, even *against the Pope* himself, in case he should invade the Nation.

1 Pet. 2. v. 12, &c.

The *Church* not responsible for the Errors of particular Divines.

VIII. And as for the *Problematical Disputes*, or Errors of particular *Divines*, in this or any other matter whatsoever the *Catholick* Church is no wise *responsible* for them: Nor, are *Catholicks* (*as Catholicks*,) justly *punishable* on their account, But,

King-Killing-Doctrine, Damnable Heresie.

IX. As for the *King-killing Doctrine*, or Murder of Princes, Excommunicated for Heresie; It is an *Article of Faith* in the *Catholick* Church, and expresly Declar'd in the General Council of *Constance*, that such Doctrine is *Damnable* and *Heretical*, being contrary to the known *Laws* of God and Nature.

Cope. Conft. Sess. 15.

Personal misdemeanours not to be imputed to the Church

X. *Personal Misdemeanors* of what Nature soever, ought not to be *Imputed* to the *Catholick* Church, when not Justifiable by the *Tenets* of her Faith and Doctrine: For which Reason though the Stories of the *Paris Massacre*? the *Irish Cruelties*, or *Powder-plot*, had been exactly true, (which yet for the most part are notoriously mis-related) nevertheless *Catholicks* (*as Catholicks*) ought not to suffer for such *Offences*, any more than the Eleven *Apostles* ought to have suffer'd for *Judas's Treachery*.

XI. It

No Power on Earth can authorise Men to *Lie, Forswear, Murder*, &c

XI. It is an *Article of the Catholick Faith* to believe, that no *Power* on Earth can *License* Men to *Lie*, to *forswear*, and *Perjure* themselves, to *Massacre* their Neighbours, or Destroy their Native Country, on pretence of *promoting the Catholick Cause, or Religion*: Furthermore, all *pardons and Dispensations* granted, or pretended to be granted, in order to any such *Ends* or Designs, have no other *Validity* or Effect, than to add *Sacrilege* and *blasphemy* to the abovemention'd Crimes.

Equivocation not allowed in the Church

XII. The Doctrine of *Equivocation* or Mental Reservation, however wrongfully impos'd upon the *Catholick Religion*, is notwithstanding, neither taught, nor approv'd by the Church, as any part of her Belief. On the contrary, *simplicity and Godly sincerity* are constantly recommended by her as truly *Christian Virtues*, necessary to the conservation of *Justice, Truth, and Common-security*. 2 Cor. 1. 12

SECT. III.

Of some Particular controverted Points of Faith.

Of Sacramental Absolution.

I. EVery *Catholick is oblig'd to believe*, that when a Sinner (*a*) Repents him of his Sins from the *bottom* of his *Heart*, and (*b*) *Acknowledges* his Transgressions to *God* and his (*c*) *Ministers, the Dispensers of the Mysteries of Christ*, resolving to turn from his evil ways, (*d*) and *bring forth Fruits worthy of Penance*; there is (then, and no otherwise) an *Authority* left by Christ to *Absolve* such a *Penitent Sinner* from his Sins; which *Authority* Christ gave his (*e*) *Apostles*, and their *Successors*, the *Bishops* and *Priests* of the *Catholick* Church, in those words, when he said, Receive ye the *Holy Ghost*, whose Sins you shall *forgive*, they are *forgiven* unto them, *&c.*

a Ez. 18. 21. 2 Cor. 7. 10 *b* Pſ. 32. 5. Pro. 28. 13 *c* Act. 19. 18. 1 Cor. 4. 1. *d* Luk. 3. 8. *e* Joh. 20. 21, *&c.* Mat. 18. 18

Of Satisfaction by penitential works.

II. Though no Creature whatsoever can make (*f*) condign *satisfaction*, either for the *Guilt* of Sin, or the *pain Eternal* due to it; (*g*) This *satisfaction* being proper to Christ our Saviour only; Yet *penitent Sinners* Redeemed by Christ, may, as *Members* of Christ, in some measure (*h*) *satisfie* by Prayer, Fasting, Alms-Deeds, and other *Works* of *Piety*, for the *Temporal Pain*, which by order of Divine Justice sometimes remain due, after the *Guilt* of Sin, and

f Tit. 3. 5. *g* 2 Cor. 5. 3. *h* Acts 26. 20. Jonas 3. 5. *&c.* Pſa. 102. 9. *&c.*

Pains

Pains Eternal are *(gratis) remitted*. These *Penitential Works*, are, notwithstanding, *satisfactory* no otherwise than as *joyned* and apply'd to that *satisfaction* which *Jesus made upon the Cross, in virtue of which alone, all our good Works find a gatefull (i) acceptance in God's sight.*

Pſ. 109. 23. Dan. 9. 3. Joel. 2. 12. Luk. 11. 41 Act. 10. 41. *i* 1 Pe. 2. 5.

Indulgences are not Remiſſion of Sins, but only of Canonical Pennances.

III. The Guilt of Sin, or Pain Eternal due to it, is never remitted by *Indulgences*; but only ſuch *(k) Temporal puniſhments* as remain due after the Guilt is remitted; Theſe *Indulgences* being nothing elſe than a *(l) Mitigation* or *Relaxation* upon juſt cauſes, of *Canonical Penances*, enjoyn'd by the Paſtors of the Church on Penitent Sinners, according to their ſeveral Degrees of Demerit. And if any abuſes or miſtakes be ſometimes commited, in point either of granting or gaining *Indulgences*, through the Remiſneſs or Ignorance of particular Perſons, contrary to the ancient Cuſtome and Diſcipline of the Church; ſuch abuſes or miſtakes cannot rationally be charg'd on the Church, nor rendred matter of Deriſion, in prejudice to her Faith and Doctrine.

k 1 Cor. 5. 5, *&c.* *l* 2 Cor. 2. 6.

Abuſes herein not to be charged on the Church.

There is a *Purgatory* or *State*, where Souls departing this Life with ſome blemiſh, are purifyed.

IV. *Catholicks* hold there is a *Purgatory*, that is to ſay, a place or State, where Souls departiug this Life, with Remiſſion of their Sins, as to the Eternal Guilt or pain, or yet *(m) Obnoxious* to ſome Temporal *Puniſhment* ſtill remaining due, or not perfectly freed from the Blemiſh of ſome *(n) Venial Defects* or *Deordinations*, (as idle Words, *&c.* not liable to Damnation) are *(o) purg'd* before their Admittance into Heaven, where nothing that is *(p) defil'd* can *enter*. Furthermore,

m Numb. 14. 20, *&c.* 2 Sam 12. 13, *&c.* *n* Pro. 24. 16. Ma. 12. 36. and cap. 5. 22, 26. *o* Mat. 5. 26. 1 Cor. 3. 15 *p* Rev. 21. 27.

Prayers for the Dead available to them.

V. *Catholicks* alſo hold, That ſuch Souls ſo detain'd in *Purgatory*, being the *Living Members* of Chriſt Jeſus, are *Relieved* by the *(q) Prayer* and *ſuffrages* of their *Fellow-members* here on Earth. But where this place is? Of what Nature or Quality the pains are? How long each Soul is detained there? After what manner the *ſuffrages* made in their behalf, are apply'd? Whether by way of *ſatisfaction* or *Interceſſion*, *&c.* are Queſtions ſuperfluous, and impertinent as to *Faith*.

q 1 Cor. 15 29. Coll. 1. 24. 2 Mac. 12. 42. *&c.* 1 Jo. 5. 16. *r* Jo. 15: 5, 16. *s* Mat. 16. 27. Cap. 5. 12. cap. 10. 42 2 Cor. 5. 10 2 Tim. 4 8.

Superfluous Queſtions about Purgatory.

Of the merit of good Works, through the merits of Chriſt.

VI. No Man, though *juſt (r)* can Merit either an Increaſe of Sanctity or Happineſs in this Life, or Eternal Glory in the next, independent on the Merit and Paſſion of Chriſt Jeſus, *(s)* the *Good Works* of a juſt Man, pro-

proceeding from *Grace* and *Charity*, are *acceptable* to God, so far forth, as to be, through his *Goodness* and Sacred *Promise*, truly *meritorious* of Eternal Life.

Christ really present in the Sacrament of the *Eucharist.*

VII It is an Article of the *Catholick Faith*, That in the most Holy Sacrament of the *Eucharist*, there is truly and really contain'd the (*t*) *Body of* Christ, *which was deliver'd for us, and his Blood, which was shed for the Remission of sins*; the substance of *Bread and Wine* being by the powerful Words of Christ *chang'd* into the *substance* of his Blessed Body and Blood, the *Species* or Accidents of *Bread* and *Wine* still remaining. Thus,

t Mat. 26. 26. Mar. 14. 22 Lu. 22. 19. 1 Cor. 11. 23, *&c.* cap. 10. 16

But after a supernatural manner.

VIII. Christ is not present in this Sacrament, according to his *Natural* way of Existence, that is, with extention of parts, in order to place, *&c.* but after a *supernatural* manner, one and the same in many places, and whole in every part of the Symbols. This therefore is a real, *substantial* yet *Sacramental* presence of Christ's Body and Blood, not expos'd to the External Senses, or obnoxious to Corporal Contingences.

Whole Christ in either species. Hence Communicants under one kind no wise depriv'd either of the Body or Blood of Christ.

IX. Neither is the Body of Christ in this Holy Sacrament, *seperated* from his Blood, or his Blood from his Body, or either of both disjoyn'd from his Soul and Divinity, but all and whole (*u*) *living* Jesus is *entirely* contain'd under *either* Species; so that whosoever receives under *one kind*, is truly partaker of the *whole* Sacrament, and no wise depriv'd *either* of the Body or Blood of Christ. True it is,

u Jo. 6. 48, 50, 51, 57, 58. Acts 2. 42.

Of the Sacrifice of the Mass.

X Our Saviour Jesus Christ, left unto us his Body and Blood, under two *distinct Species* or Kinds; in doing of which, he instituted not only a *Sacrament*, but also a *Sacrifice*; (*x*) a *Commemorative Sacrifice* distinctly (*y*) *shewing* his *Death* or Bloody Passion, *until he come*. For as the *Sacrifice of the Cross* was perform'd by a distinct *Effusion of Blood*, so is the same Sacrifice *commemorated* in that of the (*z*) *Altar*, by a *distinction of the Symbols*. Jesus therefore is here *given* not only to *us*, but (*a*) *for us*; and the Church thereby enrich'd with a true, proper, and propitiatory (*b*) Sacrifice, usually term'd *Mass*.

x Luk. 22. 19, *&c.* *y* 1 Cor. 11 26. *z* Heb. 13. 10. *a* Lu. 22. 19. *b* Mal. 1. 11.

Worship of Images wrongfully Impos'd on Catholicks

XI. *Catholicks* renounce all *Divine Worship*, and Adoration of *Images* or *Pictures*. (*c*) *God alone we Worship and Adore*; Nevertheless we make use of Pictures, and place them

c Luk 4. 8.

Yet there is some Veneration due both to Pictures,

them in (*d*) Churches and Oratories, to reduce our wandring thoughts, and enliven our memories towards *Heavenly things*. And further, we allow a certain *Honour* and *Veneration* to the Picture of Christ, of the Virgin *Mary*, &c. beyond what is due to every *prophane* Figure; not that we believe any *Divinity* of virtue in the Pictures themselves, for which they ought to be Honour'd, but because the Honour given to Pictures is refer'd to the *Prototype*, or things represented. In like manner,

(*d*) Ex. 25. 18. 1 Kin. 6. 35 Luk. 3. 22. Num. 21. 8 Act. 5. 15.

And other sacred things.

XII. There is a kind of Honour and Veneration respectively due to the *Bible*, to the *Cross*, to the Name of *Jesus*, to *Churches*, to the *Sacraments*, &c. as (*e*) things peculiarly appertaining to God; also to the (*f*) *glorify'd* Saints in Heaven, as Domestick Friends of God; yea (*g*) to *Kings*, *Magistrates*, and *Superiours* on Earth, as the *Vicegerents* of God, to whom Honour is due, Honour may be *given*, without any Derogation to the Majesty of God, or that *Divine Worship* appropriate to him. Furthermore,

(*e*) Jos. 7. 6. Exod. 3. 5. Psal. 99. 5. Phil. 2. 13. Luk. 3. 16. Act. 19. 12. (*f*) Jo. 12. 26 (*g*) 1 Pet. 2. 17. Rom. 13. 7.

Prayers to Saints lawful.

XIII. *Catholicks* Believe, That the Blessed Saints in Heaven replenish'd with Charity, (*h*) *pray* for us their *fellow-members* here on Earth; that they (*i*) *Rejoyce at our conversion*; that seeing God, they (*k*) *see and know in him* all things suitable to their *happy state*; but God is inclinable to hear their *Requests* made in our behalf, (*l*) and for their sakes grants us many favours; That therefore it is good and profitable to *Desire* their *Intercession*; And that this manner of *Invocation* is no more injurious to Christ our *Mediator*, or *super-abundant* in it self, than it is for one Christian to beg the *prayer* and *assistance* of (*m*) *another* in this World. Now in all and log all which, *Catholicks* are

(*h*) Rev. 5. 8. (*i*) Lu. 15. 7. (*k*) 1 Cor. 13 12. (*l*) Ex. 32. 13 2 Chron. 6. 42.

Yet so as not to neglect our Duties.

taught to rely on the *Prayers of Others*, as to neglect their own (*n*) *Duty to God*, in *Imploring* his *Divine mercy* and *Goodness*, (*o*) in *mortifying* the *Deeds of the flesh*; in (*p*) *Despising the World*; in *loving* and (*q*) *serving God and their Neighbour*; in *following the footsteps of Christ our Lord*, who is the (*r*) *Way*, the *Truth*, and the *Life*; to whom be Honour and Glory for ever and ever, *Amen*.

(*m*) Rom. 15 30. (*n*) Jam. 2. 17, 20. &c. (*o*) Rom. 8. 14. (*p*) Ro. 12. 2. (*q*) Gal. 5. 6. (*r*) Joh. 14. 6

FINIS.